THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CENTRE COLLEGE,

DANVILLE, KY.

Documents relative to the endowment of the Centre College by the Synod of Kentucky: containing, addresses to the public,—by the Synod, and the Board of Trustees appointed by that body; together with a plan for raising the necessary funds, &c.

TO THE PUBLIC.

THE Board of Trustees appointed by the Synod of Kentucky, to carry into effect the plan of a literary institution, adopted by said Synod, have the pleasure to announce to the public, and all concerned, that a kind Providence, has, in a remarkable manner, succeeded the efforts which have been made, and that there is now the most cheering prospect of realizing the object which has been so long and ardently desired by the friends of sound literature in this part of the country.

An agreement was entered into last October, by this Board on the one part, and the Board of Trustees of Centre College on the other, according to which, if ratified by the Legislature, the Synod were to have the control of the said college upon the condition of endowing it, to the amount of twenty thousand dollars. This agreement has been recently ratified by the Legislature of Kentucky, by an act which, though probably not exactly such as either party would wish, yet it is calculated to answer the purposes intended, and therefore, this Board have resolved to accept it on behalf of the Synod.

According to this act, the former charter is altered to suit the views of Synod, and put beyond repeal, or amendment, by the Legislature, unless any donations, bequests, or devises which may be vested in the Board of Trustees, be refunded to the treasurer, subject to the disposition of the Synod.

The Synod, in anticipation of the aforesaid agreement being adopted, drew up an address to the public, and a plan for raising funds, and appointed some solicitors in addition to those formerly appointed. This address and plan we have thought proper to publish, with one or two trivial verbal alterations. The names of the solicitors appointed by Synod at different times, we have collected and inserted together, and added to the number the Rev. Gideon Blackburn, D. D. who is hereby authorized to solicit contributions to the funds of Synod, for the space of three months, in the southern states, and such other places as he may choose to visit.

What the Synod has stated respecting Danville, the town where the college is located, is by no means exaggerated; and it may be proper for us to add, that the college edifice,

the lot on which it stands, and the funds of the institution, are estimated at twenty thousand dollars. The public are giving it more attention and patronage than could have been justly anticipated considering the difficulties under which the Board has laboured. And if amply endowed and judiciously conducted, it cannot fail to be a source of the richest blessings to the state, and to the western country. Here a good solid education, and that education which prepares for efficient and useful services in the various departments of civil and religious society, will be in the reach of those in the ordinary ranks of life; and here, we hope, their sons may pluck the richest fruits of science, without hazarding their morals, and may contemplate the prominent and transforming features of Christianity, equally free from the distortions of sectarianism, and the meretricious colourings and deformities of heresy and superstition.

By order of the Board,

B. MILLS, *Chairman.*

January 14th, 1225.

The Address of the Synod of Kentucky to the Publtc.

To the friends of literature and religion in all places to which these presents may come, the Synod of Kentucky, in connection with the General Assembly of the Presbyterian Church of the United States, makes the following representation and appeal, viz.

The Synod has long been impressed with the great importance of having a literary institution under its care and direction, regulated and conducted upon such principles as are calculated to bring forth an adequate supply of able ministers of the New Testament, for the rapidly increasing population of Western America. Over the schools, public and private, which have here been instituted, and which are now in operation, the church has no efficient influence or control. Her youth who have been placed within the walls of these institutions for the purpose of acquiring an education preparatory to the study of theology, have generally been corrupted in their principles and morals, and have declined her service. The Synod knows of no remedy for this evil, and no method so well calculated to furnish the church an asylum and a nursery for her sons destined for the holy ministry, as the institution of a college according to Bible principles, and to be under the control and direction of the friends of religion. For the attainment of this object, the Synod has made more attempts than one, but always failed until the present time.

A charter from the state is now obtained, such as we have long wished; and a site is selected, which in all respects is the most desirable that could be presented in the west. It is a pleasant, salubrious town, in the midst of a fertile country, so far removed from any exporting, mercantile town, that marketing will always be at a cheap rate; and few opportunities will be afforded for those amusements and dissipations which are inimical to learning and the interests of religion. And had the Synod the means to endow and put the college into complete operation, the population and wealth of the religious public in the west would be abundantly sufficient for its support and continuance.

The Synod cherishes that liberal and catholic spirit which constitutes one of the prominent characteristics of the age. And if we were not disposed to cherish this spirit, our charter prohibits the inculcating of any thing in the course of education peculiarly sectarian.

Taking a geographical view of the great valley of the Missisippi, and the rapid settlement and increasing literary and religious wants of that vast district which stretches across the plains of the Missouri, and over the

heights of the Rocky Mountains to the shores of the Pacific, it becomes a most desirable and interesting object to the literary, benevolent, and religious world, to have some point within the latitude and longitude of Kentucky, in which they can concentrate their efforts and benefactions, and whence the streams of light and life may be made to issue and gladden this extended wilderness. Just *such* a point, this Synod holds up to view in the institution which it has established.

With these views and declarations, the Synod of Kentucky appeals to the liberality of the friends of literature and religion, to aid in its important and difficult enterprise. Money, lands, books, charts, maps, philosophical apparatus, &c. &c. will be gratefully received through the agents appointed, whose names are hereto subjoined. The Rev. John McFarland, Rev. John T. Edgar, Rev. Nathan H. Hall, Rev. Samuel K. Nelson, Rev. John Breckinridge, Rev. David C. Proctor, Rev. Sam'l. K. Sneed.

Done at Shelbyville Church, the 18th day of October, 1824.

By order of Synod,

GIDEON BLACKBURN,
Moderator of the Synod of Kentucky.

JOHN BRECKINRIDGE,
Clk. S. K. pro tem.

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A PLAN

For raising funds for the support and Promotion of the Literary Institution to be under the care of the Synod.

1. It is recommended to every person in full communion in the Presbyterian Church, under the care of this Synod, to contribute annually, for the space of five years, at least 25 cents, specie, to the object above specified. And it shall be the duty of all the members, severally, of this Synod, and of all the licentiates under its care, and of all the church sessions. to open supscription papers within the bounds of their labors, for the collection of such donations and bequests as may be made by persons so disposed, and report annually to this Synod.

2. A competent number of the members of this Synod shall be appointed to collect abroad, from year to year, so long as may be deemed necessary and advisable, in such parts of the United States, and for such a length of time as may be designated by the Synod or Board of Trustees; and report annually to this Synod.

[Here we have omitted such articles as relate to the paying of agents, supplying their pulpits, &c. &c.]

10. For the purpose of putting a liberal education within the reach of young men of talents in indigent circumstances, scholarships may be constituted in this College by any individual or individuals, congregations, societies, corporations, counties, or states, by paying, or securing the payment, to the Treasurer of the Board, two thousand five hundred dollars for each scholarship;—and he, they, or their heirs, thus constituting said scholarship, shall have the privilege of naming it, and also of filling it, from time to time, with such scholar as they may select; but if the privilege of filling it be not exercised by him, them, or their heirs, who constitute it, then the Faculty of the College shall fill it.

11. Twenty thousand dollars shall constitute a professorship in this College; and any individual or individuals, congregations, societies, corporations, counties, or states, paying said sum, or securing the payment thereof, shall have the privilege of naming said professorship.

12. In order to give efficiency to the agents of this Synod, and to facilitate the accomplishment of our object, a copy of our plan and proceedings shall be laid before the next General Assembly for their approbation.

From the Missionary Herald.

MISSIONARY STATIONS.

Brief view of Missions among the heathen, under the direction of societies in the United States.

I. AMERICAN BOARD OF FOREIGN MISSIONS.

The missions under the direction of this Board, are at Bombay—in Ceylon—among the Cherokees, the Choctaws, and the Cherokees of the Arkansas—at the Sandwich Islands—at Malta—and in Palestine. Measures have also been taken to ascertain the religious and moral state of the new Republics in Spanish America.

BOMBAY.

The third of the British Presidencies in India; about 1,300 miles, travelling distance, west of Calcutta. Population of the Island about 200,000; of the countries, in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay, Mahim, and Tannah.

Bombay.—A large city on an island of the same name, and capital of the Presidency. Rev. Gordon Hall, *Missisnary;* Mrs. Hall; Mr. James Garrett, *Printer;* Mrs. Garrett.

Mahim.—Six miles from Bombay, on the north part of the island. Rev. Allen Graves, *Missionary;* Mrs. Graves.

Tannah.—The chief town on the island of Salsette, 25 miles from Bombay. Rev. John Nichols, *Missionary;* Mrs. Nichols.

Rev. Edmund Frost, *Missionary*, and Mrs. Frost, probably arrived at Bombay in June last. Their particular place of residence is not yet known.

The Missionaries have translated the New Testament into the Mahratta language, and have printed nearly the whole of it; have translated portions of the Old Testament, and printed the book of Genesis; and they will be able to print the whole Bible soon, if funds are obtained. They have many thousand books and tracts, which have been read, probably by several hundred thousand natives. They have under their care 26 schools, containing more than 1,200 pupils. In these schools are taught in the Mahratta language, reading, writing, arithmetic, grammar, geography, some of the more simple parts of astronomy, &c. The Scriptures are a principal class-book in all the schools. In various ways the missionaries are daily extending the circle of their acquaintance and influence.

A *Mission Chapel*, 60 feet by 25, has been erected at Bombay. It was dedicated in May 1823, and is the first Protestant place of worship built for the native population, on the western side of India.

CEYLON.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manar. Length 300 miles, breadth 200. Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The Missionaries of the Board are in the nothern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

Tillipally.—Nine miles north of Jaffnapatam. Rev. Henry Woodward, *Missionary;* Mrs. Woodward; Mrs Sarah Richards, *Widow of Rev. James Richards;* Nicholas Permander, *Native Preacher.*

Batticotta.—Six miles north west of Jaffnapatam. Rev. Benjamin C. Meigs, *Missionary;* Mrs. Meigs; Rev. Daniel Poor, *Missionary, and Principal of the Central School;* Mrs. Poor; Gabriel Tissera, *Native Preacher.*

Oodooville.—Five miles north of Jaffnapatam. Rev. Miron Winslow,

Missionary; Mrs. Winslow; Francis Malleappa, *Native Preacher;* George Koch, *Native Medical Assistant.*

PANDITERIPO.—Nine miles northwest of Jaffnapatam. Rev. John Scudder, M. D. *Missionary and Physician;* Mrs. Scudder.

MANEPY.—Four miles and a half north west of Jaffnapatam. Rev. Levi Spaulding, *Missionary;* Mrs. Spaulding.

The missionaries have procured, to be boarded and educated in their families, and under their entire control, 169 heathen youths, who are supported, and to whom names have been given, by individuals and societies in this country. They have also established 42 free schools, have a daily attendance of more than 1,200 scholars, have admitted into their church 20 converted natives; and, by means of their schools, and tracts and conversations, and preaching, are constantly exerting a powerful influence on a considerable population, most of which is composed of the higher casts. Nine young men, members of the church, are very useful assistants, three of whom have been licensed to preach the Gospel.

There has been a recent outpouring of the Spirit on several of the schools, but the results are not yet known in this country.

A Central school, preparatory to a Native Mission College, has been established at Batticotta, and placed under the care of Mr. Poor.

THE CHEROKEES.

A tribe of Indians inhabiting a tract of country included within the chartered limits of the States of Georgia, Alabama, Tennessee, and North Carolina. Populatiou about 15,000.

Commenced in 1817. Stations at Brainerd, Creek Path, Carmel, High tower, Willstown, Haweis, and at a place not yet named.

BRAINERD.—Within the chartered limits of Tennessee, on the Chickamaugah creek, 2 miles N. of the line of Georgia; 7 S. E. Tennessee river; 250 N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville. Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns;* Mrs. Elsworth; Mr. Henry Parker, *Farmer;* Mrs. Parker; Mr. Josiah Hemmingway, *Farmer;* Mr. Erastus Dean, *Mechanic;* Mrs. Dean; Mr. Ainsworth E. Blunt, *Farmer and Mechanic;* Mrs. Blunt; Miss Sophia Sawyer, *Teacher.*

CREEK PATH.—One hundred miles W. S. W. of Brainerd, within the chartered limits of Alabama. Rev. William Potter, *Missionary;* Mrs. Potter; Dr. Elizur Butler, *Teacher;* Mrs. Butler; John Arch, a converted Cherokee, *Interpreter.*

CARMEL.—Formerly called Talony; 60 miles S. E. of Brainerd, within the chartered limits of Georgia on the the Federal road. Rev. Daniel S. Butrick, *Missionary;* Mr. Moody Hall, *Teacher;* Mrs. Hall.

HIGHTOWER.—On a river named E-tow-ee, corrupted into Hightower; 80 miles S. S. E. of Brainerd, and 35 W. of S. from Carmel. Mr. Isaac Proctor, *Teacher;* Mrs. Proctor.

WILLSTOWN.—About 50 miles S. W. of Brainerd, just within the chartered limits of Alabama. Rev. Ard Hoyt, *Missionary;* Mrs. Hoyt; Rev. William Chamberlain, *Missionary;* Mrs. Chamberlain; Mr. Sylvester Ellis, *Teacher;* Mrs. Ellis.

HAWEIS.—About 55 miles a little W. of S. from Brainerd, just within the chartered limits of Georgia. Mr. Frederic Elsworth, *Teacher and Farmer;* Mrs. Elsworth.

THE STATION NOT NAMED.—About 25 miles N. E. of Brainerd, within the chartered limits of Tennessee. Mr. William Holland, *Teacher;* Mrs. Holland; Mr. John Vail, *Farmer;* Mrs. Vail.

Churches have been organized at Brainerd, Creek Path, Carmel, Hightower, and Willstown. More than 50 Cherokees were united to these churches the last year. Schools for the youth of both sexes are maintained at all the stations.

At the stations last named, the buildings have been but recently erected. A residence has probably been commenced by this time.

The Cherokees have mode greater progress in civilization, than any of the other tribes of Indians. Their agricultural improvements are considerable. Their incipient jurisprudence appears to secure the respect of the people. Their distribution of the legislative, judicial, and executive powers of government, is made with considerable skill and judgment.

THE CHOCTAWS.

A tribe of Indians, residing between the Tombigbee and Mississippi rivers, almost wholly within the chartered limits of Mississippi, with but a small part in Alabama. Population about 20,000.

Commenced in 1818. Stations at Elliot, Mayhew, Bethel, Emmaus, Goshen, and at four other places not yet named. All these stations are within the chartered limits of Mississippi.

Western District.

Elliot.—Situated on the Yalo Basha Creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; 140 from the Walnut Hills, on the Mississippi river; and from Natchez, in a N. N. E. direction, about 250 miles. *Mr.* John Smith, *Farmer*; *Mrs.* Smith; *Mr.* Joel Wood, *Teacher*; *Mrs.* Wood; *Mr.* Zechariah Howes, *Farmer and Mechanic*; *Mr.* Anson Dyer, *Teacher*; *Miss* Lucy Hutchinson, *Teacher*.

Bethel.—On the old Natchez road, about 60 miles S. E. of Elliot, and the same distance S. W. of *Mayhew*. Mr. Stephen B. *Macomber*, *Teacher*; *Mrs. Macomber*.

School at Capt. Harrison's.—Near Pearl river, more than 100 miles south-easterly from Elliot. *Mr.* Anson Gleason, *Teacher*.

North east Distict.

Mayhew.—On the Ook tib-be-ha creek, 12 miles above its junction with the Tombigbee, 90 miles E. of Elliot, and 18 W. of Columbus. Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; *Mrs.* Kingsbury; *Dr.* William W. Pride *Physician*; *Mrs.* Pride; *Mr.* Calvin Cushman, *Farmer*; *Mrs.* Cushman; *Mr.* Samuel Wisner; *Mechanic*; Mrs. Wisner; *Mr.* William Hooper, *Teacher*; *Mrs.* Hooper; *Mr.* Philo P. Stewart, *Mechanic*; Miss Ann Burnham, *Teacher*; *Miss* Philena Thatcher.

School at *Mooshoolatubbee's*.—About 20 miles from *Mayhew*, in a south-easterly direction. *Mr.* Adin *C.* Gibbs, *Teacher*.

At I-ik-hun-nah.—A settlement of from 20 to 25 families, about 30 miles W. of *Mayhew*. It has been formed within three or four years, through the influence of Capt. Folsom, an enlightened chief. *Most* of these families, previous to their coming together, were wanderers, without industry, property or character. For the two last years, they have excluded whiskey entirely from their settlement, have built comfortable houses, and possess fields in which they raise a good supply of corn and other vegetables. Rev. Cyrus Byington, *Missionary*; *Mr.* David Wright, *Teacher*; *Mrs.* Wright; *Mrs. Moseley*, *widow of Rev. Samuel Moseley*.

South east District.

Emmaus.—About 140 miles, in a south-easterly direction from *Mayhew*, near the western line of Alabama. *Mr. Moses* Jewell; *Mrs.* Jewell; *Mr.* David Gage, *Teacher*; *Mrs.* Gage.

School at Mr. Juzon's.—About 100 miles south-easterly from Mayhew. Mr. James T. Hadden, *Teacher*.

Goshen.—Formerly called *Yok-u-mah-chuk-mah*. About 115 miles S. by W. From Mayhew, and about 25 from the southern limits of the nation. Rev. Alfred Wright, *Missionary*; Mr. Elijah Bardwell, *Teacher;* Mrs. Bardwell; Mr. Ebenezer Bliss, *Farmer and Mechanic*.

Churches have been organized at Elliot, Mayhew, Bethel and Goshen. The Rev. Samuel Mosely died on the 11th of Sept. last, greatly lamented by his companions in labour.

Mr. Byington, at I-ik-hun-nah, Mr. Wright, at Goshen, Mr. Dyer, at Elliot, and Mr. Williams, at Bethel, have each been paying more or less attention to the Choctaw language. Br. Byington's particular object has been to reduce the Choctaw language to a system, and to compose elementary books for the schools. He has collected about 3,000 words, which he has translated into English, for the use of learners. These words are classed, according to the subjects to which they belong. He has, also, illustrated at considerable length, the conjugation of the verbs, the manner of using pronouns with verbs, and of suffixing, prefixing, and inserting particles; the declension of nouns, pronouns, adjectives, &c. He has, morever, translated into Choctaw, twelve sermons and ten hymns. Somewhat more than 200 native children were in the schools, in September last. The following abstract of a report concerning the schools at Mayhew, is given as a specimen of what is attempted and accomplished at the schools in the nation.

Boys' School.

Clas.	*No. Schol.*	*Degree of Proficiency.*
1	2	Read and spell in words of two syllables.
2	5	Read and spell in words of three syllables.
3	6	Read in easy lessons.
4	6	Read not well in the New-Testament.
5	13	Read well in the New Testament.
6	6	Read with fluency and propriety, spell well, write composition, and study geography and arithmetic.

During the winter, the 5th and 6th classes were required to commit lessons by candle-light. So anxious were they to excel in this exercise, that they would often take their books to the table and improve every moment not otherwise occupied. They frequently recited twice as much as was required. A part of the time, on the sabbath, was also employed in the same manner. During their exercises, they committed to memory from 20 to 25 chapters of the Gospel of Matthew, many hymns, lessons containing words and phrases in Choctaw and English, &c.

Girls' School.

Class.	*No. Schol.*	*Degree of Proficiency.*
1	4	Read in monosyllables.
2	4	Read in two or three syllables and easy lessons.
3	10	Read in the New-Testament, but not fluently.
4	3	Read well in New-Testament.
5	5	Read in English Reader, Bible, &c.

The fifth class could recite the more interesting parts of Genesis, Exodus to the 20th chapter, and most of the history of our Saviour in the New Testament; and could go through the maps in Cumming's Geography. All the lessons in the spelling-book were familiar.

Different classes of the children perform various labours in the recess of school, and interchange their labours every week. In this way they become acquainted with domestic duties. Besides keeping their own clothes clean and entire, they make and repair much that is worn by the boys.

The schools are now extended, on

the northern, eastern, and southern sides of the nation, about 350 miles. The two extreme ones are 250 miles distant, by the common route.

It is uncertain at what station Mr. Loring S. Williams, *Teacher*, and his wife, will be ultimately placed. Mr. Williams has resided at Bethel.

(*To be continued.*)

ANECDOTE OF REV. JOHN WESLEY.

In the course of Mr. Wesly's voyage to Georgia, he heard an unusual noise in the cabin of General Ogelthrope (the Governor of Georgia,) and stepping in to inquire the cause, the General immediately addressed him: "Mr. Wesley, you must excuse me, I have met with a provocation too great for man to bear. You know the only wine I drink is Cyprus wine, as it agrees with me the best of any; I therefore provided myself several dozens of it, and this villain, Grimaldi, (his Italian servant, who was present, and almost dead with fear,) has drunk nearly the whole of it. But I will be revenged. He shall be tied hand and foot, and carried to the man of war—(he alluded to a ship of war which sailed with them.) The rascal should have taken care how he used me so, for I never forgive!" "Then I hope, Sir," said Mr. Wesley, looking calmly at him, "*you never sin.*" The General was quite confounded with this reproof, and, after a pause, putting his hand into his pocket, he took out a bunch of keys, which he threw at Grimaldi, saying, "There, villain, take my keys, and behave better for the future."

N. Y. Observer.

Wesleyan Monument—It is contemplated to erect a monument in London, to the memory of the venerable founder of Methodism, the Rev'd JOHN WESLEY. This monument will consist of a handsome building, sufficiently capacious for the holding of the anniversary meetings of the great religious and benevolent institutions in that city.

Meth. Rec.

From the New-York Observer.

In the Observer of last Saturday, there was an article headed "A Dreadful Worm." By inserting the following lines on the same subject, you will oblige your friend B.

THE WORM OF THE STILL.

I have found what the learn'd seem so puzzled to tell,
The true shape of the Devil and where is his hell;
Into serpents of old crept the author of ill,
But Satan now works as a Worm of the Still.

Of all his migrations this last he likes best:
How the arrogant reptile here raises his crest!
His head winding up from the tail of his plan,
Till the worm stands erect o'er the prostrated man.

Here he joys to transform by his magical spell,
The sweet milk of the earth to an essence of hell:
Fermenting our food, and corrupting our grain;
To famish the stomach, and madden the brain.

By his *water of life*, what distraction, and fear!
By the gloom of its light, what pale spectres appear!
What orgies the nights of the drunkard display;
But how black with ennui, how benighted his day!

With drams it begins, and with drams it must end,
A dram is his country, his mistress, his friend;
Then his ossify'd heart hates itself at the last,
And a dram nerves his hand for the death-doing blast.

It is not, Columbia, the worm of your fields,
Nor the rattle-snake's form that the vemon conceals,
For Satan will never want poison to kill,
While the fat of your fields feeds the Worm of the Still.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, FEBRUARY 16, 1825.

We publish in our columns to day, the substance of the Synodical plan &c. &c. for funding the Danville College. We confidently believe that every presbyterian in the western country, will sympathize in the spirit, and aid the efforts of the Synod to erect so important and needed an institution. And the liberal citizens of every condition, may be safely expected to do something for this object. We are aware that Mr. Holly and his adherents, who are really now limited to a few citizens in Lexington, and a few thinly scattered through the community, will stoutly resist this enterprise.—This however we esteem an indispensable requisite. The direct reverse of their views, on subjects connected with the cause of Christianity, may be, in a strong and just presumption, esteemed good—as light is the contrast and opposite of darkness. And yet, there is not a class of citizens on which we, in justice, have claims so strong. Many thousand dollars of *Presbyterian money* (very good money, and they love it much, though they do not its lawful owners) are now in the service of the party, and yet we have been driven entirely from its control. But let there be a concentrated effort of the church, and we cannot fail, with the blessing of God, to secure the necessary means for liberal endowment. We recommend the documents to our readers.

It may not be out of place to inform our readers that we design a future notice of Dr. Fishback's several papers, in their connection, so soon as a view of the whole ground is afforded us. We consider it a very important subject, and by no means to be passed by in silence; and while there is no *formal* confederation, entered into between the Baptists and Presbyterians, in this controversy,—as the alarmed friends of Mr. Holly apprehend—we wish well to all those who *at any stage* of the business, or in any *degree*, weep over the ruin of the Institution.

The following pithy piece exhibits in a gay, but striking light, the inconsistency of a Socinian celebration of the landing of the Puritan fathers. The Unitarians of New-England retain nothing but the name of their fathers, and may be considered an exception to the general rule that "things produce their like."

The Pilgrims, it is well known, were staunch Calvinists, and Professor Everett, their Eulogist, a Unitarian, probably of the lowest grade. We leave it for the consideration of greater critics than ourselves, to say, whether it is not a violation of all the rules of the Drama, serious or comic, to incorporate incongruities so palpable as exist between the opinions of the Eulogist, and the opinions of those whom he eulogises. We have amused ourselves also, with the comic scene which must have been witnessed, should some of the early Presidents and Professors of Harvard University have been introduced to their successors, at their "feast of reason and flow of soul."

I seem to hear the old Puritans exclaim, with opened eyes, and long faces, as they instinctively shrink together in a group, Pray tell us who they have got here in our places? What a short irreverent blessing that was! what levity! *O tempora!* While on the other part, the smile of contempt sits on the lip as the whispered exclamation circulates, What bigots have intruded here—what long faces and

prayers at a feast! God be praised, *tempora mutantur.*

But most of all has my imagination been delighted in observing the ball attended in the evening by a large number of gentlemen. Now if Swedenborg's system is true, it would be no stretch of probability to suppose that there were present an equal number of the Puritan fathers and mothers of the early ages of New-England. But here I am fairly lost in a wilderness of curiosities and laughable wonders. The Rev Mr. Robinson stepping a minuet with the Rev. Professor Everett, and the Mathers and Mayhews dancing cotillions with their smirking descendants!—*Connecticut Observer.*

CONGRESS.

On motion of Mr. M'Call, of Florida, it was

Resolved, That the Committee on Roads and Canals be instructed to inquire into the expediency of opening a Canal across the peninsula of Florida, to connect the waters of the Gulf of Mexico with those of the Atlantic.

Nat. Gaz.

Extract of a letter from Washington, to the editor of the New-York Spectator.

The current report at present is, that Mr. Clay finding himself excluded as a candidate, is going over to Mr. Adams, with all his friends. If so, your man must be our President.

The Treasury report of the State of Massachusetts, lately presented to the Legislature, gives the following statement of their finances.

Amount of cash in the Treasury, Jan. 1, 1824, (morn.)	$33,342 84
Amount received in 1824,	$304,018 69
	$337,361 53
Amount paid in 1824	$307,781 85
Amount of cash in the Treasury, Jan. 1, 1825.	$29,579 68

Peru.—A letter has been received at New-York, on which, it is said, the fullest reliance may be placed, which states that on the 6th of October Lima and Callao were in the hands of the Royalists.

A letter from Valparaiso, received at Norfolk, states that a battle was fought on the 31st September, between Bolivar and Canterac—the two armies amounting to about 17,000. The slaughter was prodigious, 3 to 5000 men being left dead on the field, two thirds of whom were of the Royal army. Victory decided in favour of Bolivar.

Nat. Gaz.

Active measures have been recently taken, in the city of Baltimore, for the purpose of introducting a general and more efficient plan of education for the poor. Different ward meetings have been held, and persons are now engaged in maturing and digesting a plan of public instruction, after the models set by Massachusetts, Pennsylvania and New-York, which is to be presented to the Legislature of Maryland at their present session for adoption. *Car. Ad.*

Sixty seven Midshipmen have recently been promoted to Lieutenancies in the Navy. *Nat. Gaz.*

A lady of the name of Pitts, who lately died in Virginia, left all her slaves free, on condition of their going to Africa. She also provided the means of transporting them. *Ib.*

From the Catalogue of the officers and students of the Theological Seminary at Princeton, recently published, it appears, that there are now in that institution 102 Students, First class 25, second class 49, third class 28. Of these there are 83 graduates of 15 different Colleges, and 19 that have not graduated in any College.

Car. Ad.

INDIANS.

Extracts a Report upon Indian affairs, by the Secretary of the War Department.

It appears, by the report enclosed, that there are, in the several states and territories, not including the portion of Michigan territory west of Lake Michigan, and north of the state of Illinois, about 97,000 Indians, and that they occupy about 77,000,000 of acres of land.

The Indians residing in the northwestern parts of Indiana, Illinois, in Michigan, and New-York, with the Ottawas in Ohio, amount to 13,150.

Of these, there are estimated to reside in the states of North Carolina, Georgia, Tennessee, Alabama, and Mississippi, 53,625, consisting of Cherokees, Creeks, Choctaws, and Chickasaws: and claiming about 33,573,176 acres, including the claim of the Cherokees, in N. Carolina; 3,082 in Ohio, and in the southern and middle parts of Indiana and Illinois, consisting of Wyandotts, Shawnees, Senecas, Delawares, Kaskaskias, and Miami and Eel rivers; 5000 in Florida, consisting of Seminoles and remnants of other tribes; and the remainder in Missouri and Arkansas, consisting of Delawares, Kickapoos, Shawnees, Weas, Ioways, Piankeshaws, Cherokees, Quapaws, and Osages.

Missionary Accounts contained in Letters from various Stations of the United Brethren. From the Quarterly Magazine.

WEST-INDIES.

ANTIGUA.

From Brother Christian Frederick Richter.

St. John's, *April 5th*, 1824.

"*Dear Brother,*

Here, on our little Island, every thing is quiet, and the work of God proceeds with blessings. During the course of last month, we enjoyed two very blessed days with our negro flock. On the 14th, being our prayer day, 22 adults were baptized; 42, baptized as children, were received into the congregation, and 17 readmitted; 76 were added to the candidates. On the 28th, we had a blessed enjoyment of the holy communion with 1230 communicants in two divisions; 42 were solemnly confirmed, and 68 candidates were present as spectators.

Such days are seasons of great refreshment from the presence of the Lord. We should indeed feel some anxiety, to see such numbers added to the various classes if there were not a genuine work of the Holy Spirit perceptible in their souls, and we had reason to believe that they would abide in the faith of Christ. They promise with hand and mouth that they will be faithful to him, part with world and sin, and obey his word.

[This letter enumerates a great number of Sunday and other schools among the negroes, which seem to be flourishing.] *N. Y. Rel. Chron.*

BRISTOL JEWS' SOCIETY.

We find in an English paper, an account of the late anniversary, of the Bristol Auxiliary Society for promoting Christianity among the Jews. This meeting was held in October, and was attended by a very numerous and respectable company of friends to the institution. The Report of the Committee gives a most encouraging account of the aspect of the Society's affairs, both at home and abroad. The funds of the Institution annually increase, and for the past year have exceeded *twelve hundred and fity pounds*, ($5,550.) being nearly two-fold the amount contributed in the previous year.

It appears from abundant and satisfactory evidence, that the Jews abroad, not only in one district but in every part of the wide field of their judicial dispersion, manifest an unprecedented readiness to listen to the Society's Missionaries, and to receive the New-Testament. In one continental city

alone, fifty Jews have entered the Christian Church, by baptism within twelve months.

Numerous addresses were delivered before the Society, and among them was one from the Mayor of the City of Bristol, who also presided on the occasion. *N. Y. Rel. Chron.*

MADAGASCAR YOUTH.

The Readers of our paper will many of them remember that by the desire of Radama, the Ruler of this island, several youth were a few years since sent from Madagascar to England for education, and the acquirement of useful arts.

The London Missionary Chronicle for November, just received, contains a notice of the public baptism of one of the youth, and of the death of another apparently in Christian faith and consolation. *N. Y. Rel. Chron.*

CATHARINE BROWN.

The Memoirs of this most interesting female, lately announced, are now before the public. The title of the work is, "A Christian Indian of the Cherokee Nation—By Rufus Anderson, A. M. Assistant Secretary of the American Board of Commissioners for Foreign Missions, Boston."

N. Y. Rel. Chron.

RELIGIOUS NEWSPAPERS.

The rapidity with which papers of this description are springing into existence, is truly surprising. Scarcely ten years have elapsed since the first experiment was made, and now we can number more than *one hundred* within the United States. This augurs well to the cause of religion, and is an evidence that the work of the Lord is prospering in our land. While these papers are conducted with a Catholic spirit, and with a single eye to the glory of God, they must operate as powerful engines in destroying the works of darkness, in pulling down the partition walls that have so long hindered the "free course" of the Gospel, in uniting the hearts and efforts of all the followers of the Lamb, and in provoking them to love and to good works. Where can we find a more interesting spectacle than that of a family circle, gathered together once a week, to hear through the medium of these papers, the wonderful works of the Lord in various places in our land and among the heathen nations, to hear those good tidings that cause joy and gladness to spring up in the hearts of the saints on earth, and "joy in the presence of the angels of God" in Heaven. We have often thought, that were the readers of these papers aware of the immense responsibility resting on the conductors of them, they would be incessant in their prayers at the throne of grace, that we may be led by the Spirit of God into all truth, give each one his portion in due season, and be enabled, at the great and final reckoning, to give a good account of our stewardship, and enter, with them, "into the joy of our Lord."

Zion's Herald.

A PIOUS MOTHER.

The following, which was originally published with the Constitution of the Maternal Association of Union Church, in Boston, appears in a late number of the Boston Recorder.

In the vicinity of Philadelphia, there was a pious mother, who had the happiness of seeing her children in very early life, brought to the knowledge of truth;—walking in the fear of the Lord, and ornaments in the Christian Church. A clergyman who was travelling, heard this circumstance respecting the mother, and wished very much to see her, thinking that there might be *something* peculiar in her mode of giving religious instruction, which rendered it so effectual. He accordingly visited her and inquired respecting the manner in which she discharged the

duties of a mother in educating her children. The woman replied, that she did not know that she had been more faithful than any Christian mother would be, in the religious instruction of her children. After a little conversation she said, "While my children were infants on my lap, as I washed them, I raised my heart to God, that he would wash them in that 'blood which cleanseth from all sin;' —as I clothed them in the morning, I asked my heavenly father to clothe them with the robe of Christ's righteousness;—as I provided them with food, I prayed that God would feed their souls with the bread of heaven, and give them to drink the water of life. When I have prepared them for the house of God, I have plead, that their bodies might be fit temples for the Holy Ghost to dwell in;—when they left me for the week-day school, I followed their infant footsteps with a prayer, that their path through life might be like that of the just, which shineth more and more unto the perfect day; and as I committed them to the rest of the night, the silent breathing of my soul has been, that their heavenly Father would take them to his embrace, and fold them in his paternal arms."—*West. Rec.*

FAMILY GOVERNMENT.

The good government of families leads to the comfort of communities and welfare of states. Of every domestic circle woman is the centre. Home, that scene of purest and dearest joy, home is the empire of woman. There she plans, directs, performs; the ackhowledged source of dignity and felicity. Where female virtue is most pure, female sense most improved, female deportment most correct, there is most propriety of social manners. The early years of childhood, those most precious years of life and opening season, are confined to woman's superintendence; she therefore may be presumed to lay the foundation of all the virtue, and all the wisdom, that enrich the world.

A learned ministry.—A late Report of the Baptist Education Society in Bristol, (Eng.) concludes with the following remark on the value of a learned ministry.

Should there be any persons in our connection, who are not fully sensible of the importance of rendering the education of our ministers proportionate to the general standard of information, or who may be apprehensive that studious habits are incompatible with Christian zeal, they may be reminded of one obvious fact in ecclesiastical history, that the men most distinguished for zeal in the cause of true religion, that the greatest reformers, the most intrepid martyrs, the most zealous missionaries, have been men of extensive knowledge and erudition. Such were Luther, Calvin, and Melancthon; such, in our own Island, were Wickliff, Knox, and Melville; such were those worthies, the New-England settlers, one of whose first measures after they had obtained a refuge from persecution, was to found a college for their ministerial candidates; such were Elliot, Schwartz, and Myrtyn.

N. Y. Observer.

AMERICAN ANTIQUITY.

Mr. Editor—I have found among the papers of an aged friend latety deceased, the following account of a celebrated *Aboriginal*, transcribed from an "old newspaper." Believing it may afford amusement to your readers, I send it to you with the hope of seeing it published.

St. Aspinquid.—He was born in the year 1588, was more than forty years of age when converted to Christianity:—He died, May the first, 1682, on Mount Agamenticus, where his sepulchre remains to this day. On his tombstone is still to be seen this couplet:

Present useful—absent wanted;
Lived desired—died lamented.

The Sachems of the different tribes attended his funeral obsequies, and made a collection of a great number of wild beasts, to do him honour by a sacrifice, on the occasion, agreeably to the custom of those nations; and on that day were slain accordingly 25 Bucks, 67 Does, 99 Bears, 36 Moose, 240 Wolves, 82 Wild-Cats, 3 Catamounts, 482 Foxes, 32 Buffaloes, 400 Otters, 620 Beavers, 1500 Minks, 110 Ferrets, 520 Rackoons, 900 Musquashes, 501 Fishers, 3 Ermines, 38 Porcupines, 50 Weasels, 832 Martins, 59 Woodchucks, and 112 Rattlesnakes. Total 6711.

He was the preacher of the Gospel to sixty-six different nations, for forty years, from the Atlantic Ocean to the Californian Sea.

From the New Monthly Magazine.

SPECIMENS OF A PATENT POCKET DICTIONARY,

For the use of those who wish to understand the meaning of things as well as words.

Abridgment.—Any thing contracted into a small compass; such, for instance, as the Abridgment of the Statutes, in fifty volumes folio.

Absurdity.—Any thing advanced by our opponents, contrary to our own practice, or above our comprehension.

Accomplishments.—In women, all that can be supplied by the dancing master, music-master, mantua-maker, and milliner. In men, tying a cravat, talking nonsenes, playing at billiards, dressing like a groom, and driving like a coachman.

Advice.—Almost the only commodity which the world refuses to receive, although it may be had gratis, with an allowance to those who take a quantity.

Agnus-Castus, or *Chaste-tree.*—A shurb which might be advantageously planted in some of our fashionable squares.

Ancestry.—The boast of those who have nothing else to boast of.

Argument.—With fools, passion, vociferation, or violence; with ministers, a majority; with kings, the sword; with men of sense, a sound reason.

Army.—A collection of human machines, often working as the blind instruments of blind power.

Avarice.—The mistake of the old, who begin multiplying their attachments to the earth just as they are going to run away from it, and who are thereby increasing the bitterness without protracting the date of their separation.

Babies.—Noisy lactivorous animalculæ, much desiderated by those who never had any.

Backward.—A mode of advancement practised by Crabs, and recommended to mankind in general by the Holy Alliance.

Ball.—An assembly for the ostensible purpose of dancing, where the old ladies shuffle and cut against one another for money, and the young ones do the same for husbands.

Blushing.—A practice least used by those who have most occasion for it.

Body.—That portion of our system which receives the chief attention of Messrs. Somebody, Anybody, and Everybody, while Nobody cares for the soul.

Book.—A thing formerly put aside to be read, and now read to be put aside.

Brain.—An autographical substance, which, according to the phrenologists, writes its own character upon the exterior skull in legible bumps and bosses.

Brewer.—One who deals in deleterious drugs.

Breath.—Air received into the lungs for the purposes of smoking, whistling, &c.

Butcher.—See Suwarrow, Turkish commander, and the history of miscalled heroes, &c. &c.

Cannibal.—A slave-dealer.

Care.—The tax paid by the higher classes for their privileges and possessions.

Carnage.—The pastime of kings.

Celibacy.—A vow by which the priesthood in some countries swear to content themselves with the wives of other people.

Ceremony.—All that is considered necessary, by many, in friendship and religion.

Challenge.—Giving your adversary an opportunity of shooting you through the body, to indemnify you for his having hurt your feelings.

Chaplain, Military.—One appointed to say grace at mess, and drink wine with the officers.

College.—An institution where young men learn every thing but that which is professed to be taught.

Compliments.—Dust thrown into the eyes of those whom we want to dupe.

Courage.—The fear of being thought a coward.

'Lord Byron's opinion of his great cotemporary and rival in public favor, Sir Walter Scott, was honourable to both. He says of him:

"He spoiled the fame of his poetry by his superior prose. He had such extent and versatility of powers in writing, that, should his novels ever tire the public, which is not likely, he will apply himself to something else, and succeed as well.

"Of all the writers of the day, Walter Scott is the least jealous: he is too confident of his own fame to dread the rivalry of others. He does not think of good writing, as the Tuscans do of fever, "that there is only a certain quantity of it in the world ""

Conversations of Byron.

A young lady being addressed by a gentleman much older than herself, observed to him, the only objection which she had to a union with him, was the probability of his dying before her, and leaving her to feel the sorrows of widowhood: to which he made the following ingenious and delicate complimentary reply:—"Blessed is the man that hath a virtuous wife, for the number of his days shall be doubled."—*Ecclesi.* xxxvi. 1.

MARRIED,

On Thursday evening, Mr. Clement R. Duncan, to Miss Ann Catharine Woodruff, both of this place.

DIED.

At New-Brunswick, on the 20th ult. ing, the venerable, Dr. John N. Livingston, Professor of Didactic and Polemic Divinity, in the Theological Seminary of the Reformed Dutch Church, in the 79th year of his age.

In Washington on Thursday last at the house of James Larned, Esq. Mrs. *Sarah W. Larned*, aged 25 years, the widow of the Rev Sylvester Larned, late pastor of the Presbyterian Church, in New Orleans. She exemplified the blessedness of the hopes which faith in the Redeemer can afford, amidst the afflictions of life. Since the year 1820, she has been called to mourn the loss of her distinguished husband, her only child, her mother, her brothers, and her only sister. She was a victim of the same kind of consumption, which bore all her family to the tomb. The consolations of the Gospel were fully hers. To the inquiry, how she felt in the prospect of death, she replied, "tranquil." She remarked, when her vision failed, "my eye sight is gone—but I have bright views of Jesus"—and as if she was just entering Heaven, and in full view of the mansions of eternal rest, she said—"I would not be back for worlds"—and in a few moments after expired. *Star.*

It is with the deepest regret that we have heard of the death of Dr. John L. M'Cullough, son of our worthy citizen, Mr. Lawson M'Cullough.

From the New Monthly Magazine.

THE CITIES OF THE PLAIN.

O, when that realm like one wide furnace burn'd,
And wall and column, in the flame o'er turn'd,
Melted like drossy ore, and seethed, and broke
In billowy flame and jets of wreathing smoke,
That with commotion Heaven's high arch divide,
Rolling their volumes dense from side to side
And reddening earth's dark canopy—where then
Lay there a refuge for unhappy men,
Who heard not; thought not, till the moment came,
Of the dire ravage of that flood of flame;—
Who scarcely saw, ere life was scorch'd away,
The wave that on them closed eternally!
Some, while asleep, were chark'd beneath the tide,
With unclosed eyes and without pain they died—
And some there were that waking from a dream
Of hell, knew at the sight its angry gleam
In their own hemisphere—yet hardly knew
Ere they had breathed its air, that hotter grew
And shrivelled their parch'd lungs, and from their veins
Drank dry the life-blood;—scarce their fever'd pains
They felt and they were dead—a wrinkled scroll
They blacken first, then round and round them roll
The fierce red surges, and they disappear
As fuel flung within a furnace clear.
No shriek was ever heard,—they had no space
For suffering's utterance, scarcely had the face
Time to express its death-hue, ere it lay
Dissolved or borne on bubbling fires away.
Thus myriads in a mighty mass expire
Molten with street and dwelling quench'd in fire!
A liquid chaos blending men and things,
Altars and people, palaces and kings—
A universe of ruin! schemes of ill
And crime were dead, and vain desires were still;
And thoughts of virtue, if such thoughts were there,
And hope with fairy face, and wan despair,
And thousand budding joys and high desires,
And youth and age, the children and the sires.
Like a volcano springs the smoke to Heaven,
In eddying whirls by raging fire-storms driven,
Bearing a crowd of souls to judgment sent,
And longer woes and keener punishment.

They are, and they are not! short history
Of land renown'd, all that man knows of thee!
None of thy realm survived its tale to tell,
Tho', haply, from the centre of that hell
The most remote, tho' at the utmost verge
Where the red ocean roll'd its angry surge.
For death reach'd far beyond its sanguine bound;
Unseen, but felt. Through many a league around,
And where no flame extended, forests stood
Wither'd and chark'd; rocks soften'd to a flood
Floated along, and granite ridges bare
Smooth'd their rough crags before the fiery air.
The feather'd brood, the eagle high away,
Undazzled, gazing on the solar ray,
Felt unaccustom'd heat, his pinions flagg'd
Till in the burning vortex powerless dragg'd,
Faint, fluttering, he dropp'd into the flame
That blotted Nature from creation's frame
In that ill-fated land. Ages have pass'd
And it is still with horror overcast,
A salt & howling desert. Fruits are there
That well may grow in regions of despair;
Lovely to view, like lawless pleasur's race,
With festering hearts beneath a joyous face—
They hold but bitter ashes. Jordan's sea
Rolls its dead waters now where formerly
The cursed cities stood; deep, deep below
Their ashes lie, beneath the stagnant flow
Of the thick wave bituminous, that creeps
Along the shore where Nature ever sleeps,
And the extinguish'd sulphur marks the bound
Of its black line upon the arid ground;
No creature lives within it—all is dead,
Desolate as those below it! man hath fled
That lonely shore, & voiceless it shall be,
Life's antipode till time lapse in eternity.